Magazine of Majlis Ansarullah UK

ANSARUDDIN

Nov/Dec 2005 | Vol. 2 No.6 | Nabuwat/Fatah 1383

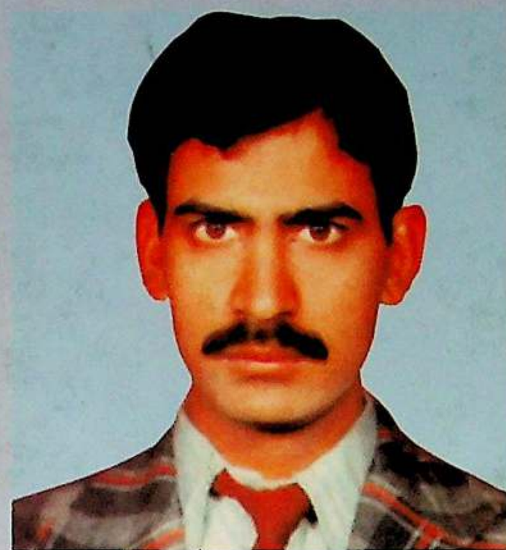
ولا تحسبن الذین قتلو فی سبیل اللّٰہ امواتاً بل احیاء" عندربھم یرزقون

" Think not of those,who have been slain in the cause of Allah,as dead.Nay,they are living in the presence of their Lord,and are granted gifts from Him."

Al.imran 170



Raja Abdul Majeed sb



Raja Laher Assab sb



Ahmad Waheed sb (Naveed)



Raja Altaf Mahmood sb



National Amala Majlis Ansarullah UK with Hadrat Khalifatul Masih V ایدہ اللہ تعالیٰ (at Masjid Nasir Hartlepool)

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Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Published by:
Majlis Ansarullah UK
Baitul Futuh,
181 London Road,
Morden, Surrey,
SM4 5PT
Tel: 020 8687 7810
Fax: 020 8687 7845

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Printed by: Fine Impressions (uk) Ltd.
Unit 2&3, Rear of 24-26 Morden Hall Road Morden Surrey SM4 5JF Tel:020 8646 3456

Editorial

Persecution of Ahmadis

An extremely painful and sad incident took place on 7th October this year, in Mong, a small town in Pakistan. It was, beyond any shadow of a doubt, a well-planned, seditious activity against Ahmadi Muslims hatched by notoriously tyrant mullahs. During the sacred and blessed month of Ramadhan, Ahmadis were busy in their Fajr prayer inside the mosque when several men of beastly nature opened fire on them. Eight Ahmadis were martyred and many were seriously injured. Their only crime was that they had recognised and accepted the Imam of this age whose advent was prophesised by the Holy Prophet (pboh). This tragic incident was purely due to religious hatred and intolerance and was backed by mullahs who have been described in Ahadith as the worst kind of human beings under the canopy of the earth.

While pondering over this painful incident, one's thoughts are directed to the early period of Islam when, without any provocation, its enemies similarly killed Muslims. The Holy Prophet (pboh) always admonished his Companions to observe patience and to remain steadfast. The followers never lost their composure even when their hearts were afflicted with excruciating pain and their eyes were filled with tears.

Following the practice of his Master the Holy Prophet (pboh), Imam Jama'at Ahmadiyya, Hadhrat Khalifatul Masih V admonished his community to bear this most tragic incident with patience and steadfastness. Although Ahmadis were aggrieved, they only shed tears before their Allah, but no untoward action of retaliation was witnessed.

O sacred Jama'at of the Promised Messiah! You are blessed that you were able to demonstrate the same patience and restraint as was displayed by the Companions of the Holy Prophet of Islam.

On the other hand, the religious leaders behind this heinous crime against humanity have demonstrated that their actions are similar to those who always oppose the Messengers of God. One is astonished by the fact that, even today, there exist people who relate themselves to the Mercy for mankind (the Holy Prophet, peace be upon him) but prove that their every word and deed is contrary to that. Hadhrat Mirza Tahir Ahmad (ra) writes:

"These Ulama claim to be the very personification of mercy, but their hearts are without compassion. Instead, they are filled with anger. The use of force in the name of religion has now become part of their faith. In the name of God's holy water – sent to cool our tempers- they kindle the fires of hatred and anger in the hearts of innocent. The followers of the Prince of Peace (pboh), whose blood cleansed barbaric Arabia, are now being persuaded to murder helpless people. In the name of the protector of the poor people's unguarded homes his followers are encouraged to rob the homes of the people who are powerless to defend themselves. In the name of the Prophet (pboh) who protected the honour of even ruffians' wives, the happy and loving marriages of Muslim women are nullified and transformed into adulterous relationships. In the name of the builder of the first mosque in Medina, who offered it to the Christians of Najran for Sunday services, in the name of the Prophet (pboh) who taught his followers to respect the temples of other faiths, today's Ulama incite the masses to destroy the mosques of a small group of people whose lives are devoted to the spreading of Shahada. The unjust acts which the Holy Prophet (pbuh) condemned and banned for ever are now being perpetrated in his very name. What would the Holy Prophet (pboh) think if he could see the Ulama of his Umma falsely accusing the elders of Muslim groups of all sorts of misdeeds and shouting abuse about women and housewives? How will an agonistic react to this demonstration of "religious zeal"? What Muslims could think, even for a moment, that our Prophet would have advised the Ulama of his Umma to deliver provocative, disruptive speeches; or that he would have ordered them to deliver such fiery sermons that entire villages of poor and helpless people were set ablaze? Not satisfied with all this, could the Prince of Peace (pboh) have told religious leaders to treat as apostates all those Muslims whose understanding of Islam did not conform to their own? Would he have sanctioned the killing of them and their women and the destruction of their mosques - said to be the only divine way to blot out apostasy?

(continued on next page)

Darsul Qur'an

Religious Tolerance and Freedom of Worship

And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next. (Al-Baqarah, 2:150).

This verse constitutes a strong indictment of those who carry their religious differences to such extremes that they do not even refrain from perpetrating outrages against the places of worship belonging to other creeds. They hinder people from worshiping God in their sacred places and even go so far as to destroy their temples. Such acts of violence are denounced here in strong terms and a lesson of tolerance and broadmindedness is inculcated. The Holy Qur'an recognizes for all men the free and unrestricted right to use their temples and declares that if anybody wishes to worship God in a place of worship, he should not be prevented from doing so; for a temple or a mosque is a place of dedicated to the worship of God and the person who prevents men from worshiping Him in it, in fact contributes to its ruin and desolation.

This is what Islam teaches about respect for the places of worship, and yet it has come to be condemned as an intolerant religion. Islam is indeed the first and the only religion to inculcate broadmindedness and teach respect for the religious susceptibilities of all peoples; and the Holy Prophet (pboh) was the first person who carried this great and noble principle into actual practice. He allowed the Christians of Najran to hold their service in his own mosque, the celebrated Masjid Nabvi, when they came to have religious discussion with him at Medina (Zurqani).

It will be noted that the verse prescribes two punishments for those who prohibit the name of Allah being glorified in the places of worship. One is disgrace in this world and the other is heavy punishment in the next. The punishment of disgrace is typical of the offence; for a person who first builds a temple or a mosque with the object that the name of the God may be remembered in it and then proceeds to prevent people from worshiping Him therein cannot but bring upon himself humiliation and disgrace in the eyes of the world. The verse also contains a prophecy about the disbelievers of Mecca who prevented the Muslims from entering the Ka'aba. The prophecy was fulfilled when Mecca was taken and the infidels met with humiliation and disgrace.

It may be noted that the verse should be understood to mean that the Holy Qur'an does not advocate the unqualified access for all sorts of persons to all places of worship without regard to circumstances. In fact, only those who wish to use them for the specific purpose of God's worship and have no ulterior motive are allowed.

Editorial (continued from page 2)

These are the questions we should all think seriously about. Muslims should consider the attitude of these Ulama. For suppression, torture, execution, arson and razing of mosques are not the Prophet's tradition. Every stone in the streets of Mecca over which the so-called apostates were dragged bears witness to this. Every grain of burning Arabian sand where helpless people were tortured for accepting Islam does the same. The cobbles of Taif, where the blood of the Holy Prophet (pboh) was spilled, bear witness to the fact that our great Master – mercifully - did not teach that religious belief was compulsory, that he did not order the burning of houses of worship in the name of worship or the dishonouring of women in the name of honour. Muslims hang their heads in shame and their souls cry out over today's religious leaders who preach violence in the name of the Prophet (pboh)" (from "Murder in the name of Allah")

Dars-ul-Hadith

On Prohibition of Calling a Muslim a Kafir

On Greeting Non-Muslims

Anas relates that the Holy Prophet said: When the people of the Book greet you , you should respond with: "And on you" (i.e. be peace). (Bokhari and Muslim)

Usamah ibn Zaid relates that the Holy Prophet passed by a company of people which comprised Muslims, idol worshippers and Jews, and he greeted them with the salutation of peace (Bokhari and Muslim)

On Prohibition of Calling a Muslim a Disbeliever

Ibn Umar relates that the Holy Prophet said: When a man addresses his brother with: O disbeliever; one of them will certainly deserve the title; the one addressed if he is such, else it will revert to him who uttered it (Bokhari and Muslim).

Abu Dharr relates that he heard the Holy Prophet say: If one of you should call another a disbeliever or an enemy of Allah and he should be in fact not be such, the title will revert to the one who uttered it (Bokhari and Muslim).

On Obedience to Authority

Abu Hurairah relates that the Holy Prophet said: He who obeys me obeys Allah and he who disobeys me disobeys Allah, and he who obeys my appointee obeys me and he who disobeys my appointee disobeys me (Bokhari and Muslim).

Ibn Abbas relates that the Holy Prophet said: If a person experiences something unpleasant at the hands of a ruler he should bear it with equanimity, for he who departs from obedience a hand's breadth dies in error (Bokhari and Muslim).

Adbullah ibn Mas'ud relates that the Holy Prophet said: There will be discrimination after me and things that you will dislike. He was asked: Messenger of Allah, how would you direct those of us who should encounter such things? He answered: Discharge your obligations and supplicate Allah for your rights (Bokhari and Muslim).

Ibn Umar relates that the Holy Prophet said: A Muslim is obligated to hear and obey whether he likes it or not, except when he is required to do something that is sinful, in which case there is no obligation to hear or to obey (Bokhari and Muslim).

Abu Hurairah relates that the Holy Prophet said: Authority among the Bani Israel was exercised by Prophets, when a Prophet died he was succeeded by a Prophet. I will not be succeeded by a Prophet, but there will be successors after me, a large number of them. He was asked: Messenger of Allah, then what do you command us? He said: Fulfil the covenant of allegiance with them one after the other, and render to them that which is due to them: and ask Allah of that which is due to you. Allah will call them to account in respect of that which is committed to them. (Bokhari and Muslim).

Writings of the Promised Messiah (as)

Imposture is punished in this world

Our opposing maulvis are well aware that God Almighty has expressed in the Holy Qur'an His disgust of one who fabricates lies against God, so much so that He has said concerning the Holy Prophet, peace be on him, that if he had fabricated any lies against Him, He would have severed his large artery (69:45-47). In short, to claim as an impostor that a person is the recipient of revelation is so heinous a sin that it incurs not only the penalty of hell but according to the conclusive verdict of the Holy Qur'an it is punished speedily in this life also. The Mighty and Jealous God never leaves an impostor in peace. His jealousy soon crushes him and destroys him.

If the hearts of these maulvis had possessed the least colour of righteousness and had the smallest acquaintance with the ways and practice of God, they would have known that ever since the beginning of the world there has been no single instance in which an impostor had continued with his imposture for such a long period and had added to it daily not only with impunity but with greater and greater honour among people bestowed upon him by God Almighty, and with increasing acceptance by the people, with his tongue serving as a fountain of verities and comprehensions.

It is a pity that these hypocritical maulvis do not honour the commandments and warnings of God Almighty. Can they cite a single instance from the Holy Qur'an or from the ahadees of an ill-natured impostor who goes on fabricating lies against God and puts himself forward as one greatly loved by God; who presents his satanic compositions deliberately as Divine revelation and proclaims that it is the Divine command that people should follow him; who falsely claims that God has revealed to him that he is the chief of the believers in this age and who falsely claims that God has told him that He has appointed him the Promised Messiah who is sent to break the cross; who claims that God has told him that his standing with God is like the Unity of God and that the people are unaware of his close relationship with Him; while all the time God knows that he is an impostor and curses him and counts him among the rejected and the humiliated?

Is it then the way of God Almighty to grant a respite extending over more than twenty years to such a lying and daring impostor? Who can reconcile himself to the fact that the Holy One, the flame of Whose wrath has always consumed impostors like lightning, should grant respite to a false one over a period of which there has been no other instance in the whole world? God, the Glorious, has said: Who is guilty of greater wrong than one who fabricates lies against God? (6: 22). Without doubt an impostor is under the curse of God and is soon destroyed. It is enough proof for a righteous person that God has not destroyed me like an impostor and has bestowed numberless bounties on my body and my soul. I was young when I claimed that I was a recipient of Divine revelation and now I am old and more than twenty years have passed since I put forward my claim. Many of my friends and dear ones who were younger than me have died, but He has bestowed a long life on me and has been my Helper in every difficult situation. Are these the insignia of those who fabricate lies against God? (Anjam Aatham, pp. 49-51).

Islamic Terrorism?

By Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV (ra)

Part I

What is 'Islamic' terrorism, I wonder? Islam is as closely related to terrorism as light is to darkness or life is to death or peace is to war. They do come into contact with each other, of course, but from directions diametrically opposed. They are found grappling with each other but never walking hand in hand happily together.

However, one cannot deny that on many occasions some Muslims are found involved in terrorist activities either on behalf of a group or on behalf of a country with a predominately Muslim population.

Are there not, equally, other groups involved in terrorism and subversion throughout the world? Would it be fitting to label all brands of terrorism by using the same principle which gave birth to the term 'Islamic terrorism' creating a list of Sikh terrorism, Hindu terrorism, Christian terrorism, Jewish terrorism, atheist terrorism, Buddhist terrorism, Animist terrorism and pagan terrorism?

It is not easy to close one's eyes to various brands of terrorism which unfortunately flourish all over the world; in fact, it is impossible for an observer not to be aware of the persecution, bloodshed and murder, often in the name of some purported ideal or noble cause. Terrorism is a global problem and needs to be studied in its larger perspective. Unless we understand the forces behind the violence, we shall not be able to understand why some Muslim groups and states are turning to terrorism to achieve certain objectives.

I am fully convinced that almost every form of communal violence witnessed in the world today, wherever that is and whatever cloak it wears, is essentially political in nature. Religion is not the exploiter; it is itself exploited by internal or external political interests.

For instance, we find terrorism generated by racism—but that, in the final analysis, is essentially political in nature. There are other small expressions of terrorism born out of rebellion and hatred against prevailing social systems and cultures. These are generally regarded as acts of madmen and anarchists. There is a special kind of terrorism which is related to the Mafia's struggle for supremacy; this terrorism is directed by certain factions against other factions within the Mafia. Obviously, this terrorism is really a power struggle and therefore political.

When we examine so-called 'Islamic terrorism', we discover political forces working behind an Islamic facade. More often than not, the real manipulators and exploiters are not even Muslims themselves. Let us turn to some particular illustrations of terrorism in order to diagnose the underlying maladies. We shall begin with Iran and see how Khomeinism came to be born.

It is common knowledge that in the days of the Shah there was great prosperity. The highly ambitious industrial and economic development plans augured a bright future for the country. But can man live by bread alone? As far as Iranians under the despotic rule of the Shah were concerned, the answer was an emphatic 'No'. They wanted to have a responsible share in the running of affairs in their own country. They could no longer just be satisfied with full stomachs. Their hunger for self-respect and dignity and their craving for freedom and liberation from a highly regimented system of oppression made them more and more restive and volatile. This situation was ripe for a violent and bloody revolution.

If the nature of this imminent revolution had not been essentially Islamic, it would have been a communist revolution and could have been even bloodier and more extreme. The turmoil which was to shake Iran from north to south and east to west was a natural and inevitable consequence of a long political oppression and negation of fundamental human rights and liberties, and also of subversion and exploitation by a great Western foreign power. Iran was aware of the fact that the despotic regime of the Shah was fully backed, supported and sanctioned by the government of the United States of America. The people's hatred and urge for revenge did not stop at the toppling of the Shah's regime and the destruction of all internal forces which in one way or another had been responsible for the maintenance of the monarchy.

The consciousness of American support had brought out in the Shah the very worst of his despotic tendencies. He had been held in awe to begin with, but gradually awe gave way to terror. The fear of revolt stiffened his attitude even more with the passage of time. Gradually a police state of the worst type came to

be born in Iran. With the passage of time Iranians became aware that the police state was fully and unequivocally supported by the government of the USA. The Shah played the part of a mere puppet whose strings were tied to the subtle, manipulating fingers of USA. This, as has been mentioned above, led to a situation ripe for revolution motivated by a consuming fire of hatred.

The situation was capitalized upon by Ayatollah Khomeini. The ideology which he propounded to give colour and complexion to his revolution was Shia Islam. But was it really a love of Shia Islam which generated hatred against the USA, or was the name of Islam a mere facade to hide the underlying motives? Had Khomeini not raised the banner of Islam, would there not have been a revolution in some other name? Is it not a fact that had Khomeini not exploited the situation and given it an Islamic colour and complexion, the same situation of hatred could have been equally well exploited by a non-religious philosophy such as nationalism or scientific socialism?

In fact, Khomeini outpaced forces which were coming fast at his heels and which, given time, might have overtaken him and all he stood for. That is why the situation in Iran became extremely complicated and confused. The basic urge of the revolution was not against communism or any leftist philosophy but was aimed at the Shah and his mentors. But because there was a real likelihood of leftist leadership taking over the reins of revolution from Khomeini, he had to fight on three fronts simultaneously. After toppling the Shah, he not only undertook to eradicate and exterminate all supporters of the former Shah, but also to root out American influence wherever it was suspected to be. That in itself could have lent support to the leftist ideology which, if permitted to flourish unchecked, might have succeeded in snatching the power from Khomeini's hands and replacing the Islamic ideology with Marxism-Leninism.

Fortunately for Ayatollah Khomeini, he was shrewd and powerful enough to wield the double-edged sword of Islamic ideology not only against American rightism but as effectively against Russian leftism.

But when all is said and done, it is clear that, whatever else it was, it certainly was not Islam which guided and instructed the Iranian revolution. At best, you can, if you wish, call what happened and is happening in Iran Khomeinism. The real forces at work are not truly and essentially religious in character. Political powers have exploited the reaction of the Iranians against the Shah to achieve purely political ends.

There is a long history of a growing Iranian consciousness of its exploitation and enslavement by foreign powers of one type or another. Despite the fact that a very large majority of Iranians are Muslims, one cannot ignore the fact that Iranians have never been able to forget or forgive the conquest by Arabs of their homelands. Although the wounds appeared to have been healed long ago and many potent factors such as commonality of religion and common enmity against other countries have played an important role in cementing the Iranians to the Arabs, it cannot be denied that there is still an undercurrent of dissatisfaction at the Arab domination of Iran for the past few centuries. One must also bear in mind that in the pre-Islamic era, Iran could boast one of the most powerful and illustrious civilizations ever to have influenced mankind anywhere in the world. At the inception of Islam, the Arabs knew of only two worlds—that in the West, dominated by the Roman Empire, and that in the East, commanded and governed by the Chosroes of Iran. The memories of that remote and glorious past, though subdued to some extent by the strong influence of Islamic brotherhood, could not entirely be wiped out. There always has been a long and lingering shadow of the great Iranian civilization in the hearts of Iranian intellectuals.

The long history of Iranian-Arab feuds and Iranian punitive excursions into Arabia also left ugly and irritating scars on the Arab minds which even the great healer, time, could not obliterate. This is only human. People throughout the world may sometimes find it difficult to dissociate themselves from the past or to forget injuries and insults to their honour. Such chapters of history are never permanently closed but are opened again and again.

Enough of Arab-Iranian feuds of the past. Let us now turn to more modern times. It is not against the Arabs alone that the Iranian's have been nursing their grievances. During the Second World War, the Iranians were subjected to a worse kind of domination by predominantly British forces. Whilst in the Arab case there had at least been the redeeming factor of a common cultural and religious bond, in the case of the British the chasm between the ruler and the ruled, rather than narrowing, grew wider. Nor could it be bridged by any social, cultural or religious similarities.

After the decline of British influence there followed an era of indirect control and subjugation of Third World countries by the major powers through stooges and puppet regimes. It was in this period of neo-imperialism that the Iranian protégé was transferred from the British lap to the American lap. The Shah of Iran thus became a symbol of American imperialism which supported conflicting ideologies to its own as it

does today, for example, in Poland, Nicaragua, Israel and South Africa.

The fuel of hatred which was ultimately sparked off by the Khomeinian revolution was not only a product of American oppression but had been accumulating for centuries, like the subterranean reserves of oil and gas. The important point to note is that this hatred was not essentially religious in origin. If Khomeini had not exploited the hatred in the name of Islam, some communist leader would certainly have exploited it in the name of social justice. Whatever religious or irreligious name was given to the revolution, the underlying forces and factors would remain the same.

I have pointed out many times to those who regard excesses committed by Khomeini against some of his own people, and acts of revenge perpetrated in other countries, as Islamic in character, that Islam as a religion has nothing to do with the expression of Iranian dissatisfaction. In a manner of speaking, the West should treat Ayatollah Khomeini as their benefactor rather than as their enemy. I say this because I am quite positive that if Khomeini had not exploited the situation and given it an Islamic face in order to support and perpetuate a junta of Muslim 'clergy', the situation would most certainly have been exploited by Iranian leaders of leftist inclination. The same Iran which we see as green sprinkled with red today would have instead appeared to us entirely red. It would be naive to say that the communist leadership created and trained by Dr Mossadeq had been weakened and enfeebled to such a degree at the time of the Shah's overthrow that it could not have played an effective and revolutionary role at this epoch-making juncture of Iranian history. In fact, the communist leadership was well supported and trained. It was entirely ready to seize an opportunity. But for Ayatollah Khomeini, Iran could well have ended up as a radical Marxist regime. Such an event would have had disastrous consequences for the oil-rich but militarily weak Middle East. So even Khomeinian Islam—however gory and loathsome it may appear to the West—could be seen as a blessing in disguise. The role of Ayatollah Khomeini should be seen in this perspective.

The Iraq-Iran war may not appear to be relevant to the subject under discussion but it does throw some light on the nature of explosive events in a part of the world of Islam. Both countries claim to be Muslim and purport to draw their inspiration for hating, destroying, and annihilating each other from the sacred name of Islam.

All the soldiers who died in the battle on the Iraqi side were applauded as great martyrs by the Iraqi media. All the Iranian soldiers who died at the hands of the Iraqis were condemned as infidels dispatched straight to hell by the Iraqi media. Exactly the same story was repeated in reverse day in and day out on the other side of the border in Iran. Whenever an Iraqi soldier was bayoneted to death the battlefield resounded with the cry of 'Allaho Akbar' (God is the greatest). On which side was Islam? One wonders! All this demonstrates the hollowness of these slogans. The only point which can be proved beyond a shadow of doubt is that the Iraqi and Iranian soldiers who laid down their lives for an apparently noble cause were duped by their leadership. Islam was neither here nor there.

The Holy Qur'an states:

Allah will surely defend those who believe, Allah loves not the perfidious and the ungrateful. Permission to fight is granted to those against whom war is made, because they have been wronged, and Allah indeed has the power to help them. They are those who have been driven out of their homes unjustly only because they affirmed: our Lord is Allah. If Allah did not repel the aggression of some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated, would surely be destroyed. Allah will surely help him who helps His cause; Allah is indeed Powerful, Mighty. (22.39–41)

Whenever they kindle a fire to start a war, Allah puts it out. They strive to create disorder in the land and Allah loves not those who create disorder. (5.65)

If two parties of believers should fall out with each other and start fighting, make peace between them. If one of them should transgress against the other, fight the one that transgresses until it submits to the command of Allah. Then if it should so submit, make peace between them with equity, and act justly. All believers are brothers; so make peace between your brothers, and be mindful of your duty to Allah that you may be shown mercy. (49.10–11)

During the war, the above teachings were ignored by the warring nations. In Mecca during the times of the annual pilgrimages some attempts were made by Iran to deliver the message of Khomenian revolution to the rest of the Muslim world through the pilgrims who came there. Unfortunately, these attempts sometimes resulted in very ugly situations, to the extreme embarrassment of Muslims. For instance, what happened in Mecca during the 1987 pilgrimage and the extreme countermeasures taken by Saudi Arabia were much talked about in the Western media. The Holy Qur'an, however, teaches all Muslims: *But fight them not in the proximity of the Sacred Mosque unless they*

fight you therein, should they fight you even there, then fight them; such is the requital of disbelievers. (2.192)

One benefit which all the great powers (which have overtly or covertly been supporting Israel), chief among them being the USA, have drawn from Khomeini and Khomeinism is that Khomeini was left with no choice but to prolong the Iraq-Iran war. That diverted the attention of the Muslim world from a most irritating thorn in their side, Israel, towards a completely different issue. The consciousness of an external enemy threat gave way to a growing mistrust between one Muslim and another.

The Middle Eastern world was torn apart. The 'fear' of Israel was shelved as a minor and latent danger which could be attended to later. The fear of one section of Muslims for another was a far more pressing and demanding factor which put into oblivion real or imaginary fears about an external enemy. Of course, to dupe the simple common soldier, the slogan that Islam was in danger was often used on both sides. In reality, what was happening was the revival of historic rivalries and jealousies between the Arabs and the Iranian *ajm* (non-Arabs, aliens). It was not a question of Islamic versus non-Islamic forces or Shiaism versus Sunnism, but a simple and straightforward re-enactment of feuds surviving over thousands of years. That is why even those Arabs who had formerly been critical of Iraq and Saudi Arabia were inevitably led to taking the side of Iraq. It was simply a matter of Arab survival against the growing challenge and threat from Iran.

The Arabs indulged in prolonged inter-tribal feuds over petty matters before the advent of Islam. Islam put a stop to this. It joined Muslims into a brotherhood, free of rivalries and discrimination of any sort. But when Muslims ceased to live by the teachings of Islam, brothers became foes and tribal rivalries returned to the forefront. So what we observe in the world of Islam is not truly Islamic in character. It is another case of the revival of old feudalistic tendencies.

The great powers roundly condemned the war and repeatedly demanded a cessation of hostilities, but they were themselves responsible for a constant supply of arms to both Iraq and Iran. After all, warplanes, rockets, missiles, cannons, tanks, other artillery vehicles and destructive weapons which were freely used by both warring factions were not manufactured on their own soils. Overtly and covertly, Middle Eastern oil and Western weapons changed hands. The fire of war was fuelled, in the ultimate analysis, by the oil which was produced by Iraq and Iran and converted into weapons by Western and Eastern non-Muslim powers. As far as the West was concerned, this was not a bad bargain at all—Middle Eastern oil was bought in exchange for obsolete or relatively old weapons. What more advantageous bargain could be envisaged than this?

As we have seen, even the Israeli arch-enemy was totally forgotten. Muslims killed Muslims. The oil of the Muslim world was used to burn and destroy the economy of the Muslim world. The painstaking economic achievements of the previous decade were nullified. As far as progress and prosperity were concerned, instead of moving forwards both Iraq and Iran started to travel backwards in time.

Of course, all wars have devastating effects on economic development, material and human resources, cultural achievements and industry. But in the case of advanced countries, the war industry can be supported from their own resources or those of their allies. The demands and pressures of war and the struggle for survival do not simply drain their resources; it enriches their scientific knowledge and technical know-how to a remarkable degree in a short span of time. The knowledge and expertise gained during times of war can be employed immediately afterwards not just to rehabilitate the economy but to give it a tremendous boost. The destructive wars give rise to new constructive ideas and breakthroughs in scientific and industrial achievements. Therefore, though impoverished materially as a result of a prolonged war, they can be greatly enriched in order to build a better future.

Such, alas, is not the case in the scientifically and economically backward countries which indulge in the luxury of war. Their only choice is to sell whatever they have and even pawn their future by making arrangements with scientifically and industrially advanced countries to supply them with war materials. Without doing that, it would be impossible for any war in the Third World to be prolonged for such a long time and with such devastating effect, as happened in the Iraq-Iran war. The responsibility for whatever atrocities these countries commit against each other and occasionally against other countries must, to some extent, be shared by those who are responsible for the supply of arms and ammunition to them.

When all has been said and done, all debts settled, and the exchange of commodities taken into account, perhaps it would be pertinent to consider the question of who after all is the beneficiary of the hostilities?

(An extract from "*Murder in the Name of Allah*", Chapter 9, pp 104-112).

(To be continued in the next issue)

Religious Persecution of Jama'at Ahmadiyya in Pakistan

By Salim Ahmad Malik

Introduction

A short glance at history of religions makes it evident that persecution and prophecy are interlinked or related in a sinister way. Whenever the prophets, law-bearing or subordinate, were sent by God Almighty, their message was always received with scepticism and hostility by the learned people of the time. From antiquity, we can see the same pattern. The Holy Qur'an tells us that Noah, Lot, Job, Shuaib, Salih, all suffered at the hands of their people in variety of ways. Moses and his people were persecuted by Pharaoh. The prophets of Bani-Israel Jeremiah, Joshua, Isaiah were disbelieved, ridiculed and persecuted. Jeremiah migrated to Alexandria when his message was ignored and Jerusalem was laid to waste by Nebuchadnezzar and Israelites were taken to Mesopotamia in captivity. John the Baptist suffered at the hands of King Herod and everyone knows the fate of Jesus of Nazareth. He was probably the most famous person in history to be tried for blasphemy and to be found guilty. His followers were persecuted for three hundred years by the Romans.

The Holy Prophet Muhammad, peace and blessings of Allah be on him, suffered at the hands of the Meccans and other Arab leaders and he also had to migrate to Medina before Islam triumphed.

After 1400 hundred years, when the Promised Messiah, on whom be peace, the most illustrious spiritual son of the Holy Prophet Muhammad, peace and blessing of Allah be on him, started his divine mission to revive Islam into its pristine form and to eliminate the corruptions that had crept in over the centuries, he met the same fate as the other prophets in history. Those who were considered to be the learned of that time rose against him collectively. They used all the means to derail his mission. They even collaborated with the Aryas and Christians to persecute him. The persecution has continued to this day. The so-called *Ulemas* and *Mashaikh* have continuously persecuted the Ahmadiyya Muslims, the followers of the Promised Messiah who only want to uphold the pristine teachings of Islam and want to spread the message of Islam as it was given by the Holy Prophet Muhammad (pboh). All the prophets enjoy Divine protection and the persecution only spurs them on to fulfil their mission. Religious persecution acts as oxygen to the persecutors. They (the prophets) suffer inequity, injustice, imprisonment and even death. But their sacrifices bring new enthusiasm, new vitality and devotion among their members. That is the reason that in spite of continuous persecution of the members of the Ahmadiyya Jama'at, Ahmadiyya Muslims have been increasing in numbers. From a few hundred in 1889, today they are around 200 million in more than 80 countries in the world and they are increasing all the time.

In May 1947, a newspaper wrote: *'Ahmadis are supporting Pakistan but they have forgotten how they have been treated by other Muslims. After Pakistan comes into existence* (and that was meant as warning) *they will be treated in the same way as they were treated in Kabul Afghanistan where a highly devoted companion of the Founder of the Ahmadiyya Muslim Community was stoned to death during his lifetime.* On May 16, Hadhrat Khalifatul Masih II (ra), the Second Successor to the Founder of the Ahmadiyya Muslim Community, addressed that newspaper comment and said:

'Some have always tried to undermine the Muslim cause because of their majority and have tried to hurt the Muslims. We will always be in favour of the down-trodden Muslims even if we know that we will be mistreated and persecute.'

The following is a brief history of persecution of the Ahmadiyya Muslim Jama'at in Pakistan and the prophetic truthfulness of the above statement. It is ironical that Ahmadis, who made so many sacrifices for the creation of Pakistan, are hounded and persecuted by those who were against the very word 'Pakistan' and who consider themselves to be the guardians of Islam now-a-days.

Freedom of Religion

Freedom of thought and freedom of religion have long been recognised as basic human rights by all religions and civilised societies. These freedoms have

also been recognised by the United Nations organisations as absolute rights without any restriction of any kind. It is fully accepted that no restriction of any kind can be imposed on man's inner thought or moral consciousness or his attitude towards the universe or its Creator. In the Charter of the United Nations, members have pledged themselves to promote universal respect for, and observance of Human Rights and Fundamental Freedom for all without discrimination. Article 18 of the International Covenant on Civil and Political Rights provides that:

"Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or adopt a religion or belief of his choice and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice, and teaching." And, *"No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice."*

It is further specified in Article 6 of the United Nations Resolution 36/55 of 25 November, 1981 that was adopted and proclaimed by the General Assembly, that the right to freedom of thought, conscience, religion or faith includes the following:

- *To worship or assemble in accordance with a religion and belief and to establish and maintain places for these purposes.*
- *To establish and maintain appropriate charitable or humanitarian institutions.*
- *To make, use and acquire to an adequate extent the necessary articles and material related to the rites or custom, or a religion or belief*
- *To write, issue and disseminate relevant publications in these areas.*
- *To teach a religion or belief in places suitable for these purposes.*
- *To solicit and receive voluntary financial and other contributions from individuals and institutions.*
- *To train, appoint, elect or designate by succession appropriate leaders called for by the requirements and standards of any religion or belief*
- *To observe days of rest and to celebrate holidays and ceremonies in accordance with the precepts of one's religion and belief*
- *To establish and maintain communication with individuals and communities in the matter of religion and belief at national and international levels.*

Brief History of Evolution of Persecution

There have always existed minor differences of interpretation between Ahmadis and other Muslims but differences of this nature exist between all sects of Islam. Nevertheless, these differences have been exploited by unscrupulous politicians and extremist clergy to create disturbances in Pakistan for gaining political advantage. In 1953, Jama'at Islami and other extremists created unrest and disturbance in Pakistan for political advantage, but the Central Government of the time took a principled stand and declared that the Ahmadis (or indeed any section of people) cannot be declared a minority community against their wishes. The government declared that it is no part or function of government to coerce any group into becoming a minority community. A Court of Enquiry was set up to enquire into the circumstances of these riots. The final report thoroughly exposes the manoeuvres of the fundamentalist clergy and politicians who were responsible for engineering these disturbances to gain political advantage.

When Zulfiqar Ali Bhutto in 1974 amended the constitution of Pakistan to declare Ahmadis as non-Muslims, he struck at the very heart of the principle of the freedom of faith. General Ziaul Haq made additional changes in the Pakistan Penal Code in 1984 with Ordinance XX making the lives of Ahmadi Muslims unendurable, depriving them of the very essence of and substance of their faith. According to this change in the Penal Code, it became a criminal offence for Ahmadis to call themselves Muslims, employ nomenclature and appellations associated with the Holy Prophet of Islam, follow Muslim Practices or to worship and propagate their own faith. Commenting on this Ordinance, ICJ observed:

"The effect of these additions to the Pakistan Penal Code has been to impose stringent limitations on the religious freedom of the Ahmadis. Not only are they prevented from using many of the Islamic forms that have been part of their religious practices, but they are also expected to repudiate a central tenet of their beliefs as a result of the prohibition on associating themselves or their faith in any way with Islam." (International Commission of Jurists, 1986, Geneva – Pakistan Human Rights and after Martial Law).

The consequences that followed from this amendment were frightful. Riots on a grand scale were organised by the fundamentalist clergy. Houses

of Ahmadis were burnt down. Looting of Ahmadi properties and indiscriminate acts of violence were commonplace and no Ahmadi felt safe. Ex-Chief Justice of Pakistan, Muhammed Muneer has described the political motivation behind these events with more detail.

In 1978, the Election Laws of Pakistan were amended by the martial law Government of the dictator Ziaul Haq - separate elections for Muslims and non-Muslims were prescribed. Ahmadis, who on principle, will not modify or give up faith in the Holy Qur'an or Sunnah (the Traditions of the Holy Prophet) have not registered as voters. According to the report "Pakistan: Human Rights After Martial Law" by the ICJ:

"The first real consequence flowing from the reclassification of the Ahmadis as non-Muslim came with the constitution of 1978 - Muslims and religious minorities were grouped into entirely separate electorate for the national and provincial Assemblies. In order to take part in elections, Ahmadis would have to seek registration on the electoral rolls for non-Muslims and this they refuse since they regard that as amounting to denial of faith in Islam. They are, therefore, effectively disenfranchise."(Pakistan Human Rights after Martial Law, 1986)

In 1984, the dictator General Ziaul Haq promulgated the infamous Ordinance XX that amended the Pakistan Penal Code and Sections 298-B and 298-C were added that:

- Made it a criminal offence for Ahmadis to call themselves Muslims or to refer to the founder of Ahmadiyya Muslim Jama'at as a prophet.
- Forbade Ahmadis to call their places of worship mosques.
- Forbade Ahmadis from using the Muslim term of greetings "Assalamo Alaikum"
- Prohibited Ahmadis from calling the Adhan (call to prayer).

Section 298-C is a pernicious all embracing and widely drafted piece of legislation. It threatens imprisonment to Ahmadis who ". . . *in any manner whatsoever outrages the religious feelings of Muslims."* Further constitutional amendments were made which allowed the provincial governments to seize any published material that contravened Ordinance XX thus curtailing even further the freedom of publication of religious material. In 1986, the Pakistan Penal Code was further amended with the addition of section 295-C which reads:

"Use of derogatory remarks etc. in respect of the Holy Prophet: Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Mohammed (peace be on him), shall be punished with death, or imprisonment for life, and shall also be liable to fine."

In 1992, the words *'imprisonment for life'* were deleted and *death* was made mandatory. Amnesty International commenting on the death penalty provided under Section 295-C of the Pakistan Penal Code observed:

"Amnesty International is concerned that under the amended form of Sect ion 295-C of Pakistan Penal Code, members of the minority Ahmadiyya Community may face the death penalty as a mandatory punishment for the exercise of their religious belief The Ahmadis reference to Prophet Mohammed is considered by Orthodox Muslims as defiling the name of Prophet Mohammed."(Amnesty International, 1997, A1 Index ASA 33/09/91).

It will be abundantly clear that the discriminatory and draconian laws passed by the Government of Pakistan have institutionalised the persecution of Ahmadis. There is enough evidence from policy making institutions, public pronouncements, the response of the political government to the Human Rights agencies and the attitude of the courts that from the very inception of Ordinance XX, the purpose had been to gradually lead to the death penalty for Ahmadis on one pretext or another.

Any religious belief involves outward expressions, which are unavoidable. Religion regulates human behaviour and activity in the every day life of a believer. Worship, devotional acts, festivals, births and deaths are all marked by some religious ritual or ceremony. Reciting verses of the Holy Qur'an in the ears of a new-born baby, a marriage ceremony or a burial cannot be practised in private. Human behaviour in day-to-day dealings with fellow men is also influenced by religion. One is so trained that one's reflexes become part of religious belief. Mourning or celebrations, all are part of religious behaviour. Denial of any of these things deprives one of individuality.

Members of the Ahmadiyya Community are not allowed to manifest their religious beliefs in public. They have been prosecuted for offering Eid-ul-Fitr prayers.

Newspapers, periodicals, journals or other publications of the Ahmadiyya Community are also subject to persecution. There are more than 50 cases against printers and publishers of the Ahmadiyya organ the *Daily Al-Fazal* and many more cases have been registered under Section 298-C against publishers of various journals and periodicals. All these cases are without any specific charge but have severely curtailed freedom of writing, publication and maintenance of communication with different sections of the Ahmadiyya Community. Recently, all the printing presses in Rabwah were closed on the orders of the Government of Punjab on a pretext of publishing 'objectionable material' and warrants were issued against a large number of staff. The printing presses were later opened and bails were granted to all the staff members. However, they still face the prospect of prosecution in the courts. Knowing the state of justice in Pakistan, one can only feel anguish at the fate of these faithful and devoted members of the Ahmadiyya community.

Ahmadi students face difficulty in getting admission to places of higher education despite scoring high marks and grades. They have to go to private educational institutions. Members of the Ahmadiyya Community are confronted with prejudice and discrimination on account of their faith and are denied promotion in Civil and Armed Services. Ahmadiyya Muslim Community produced some brilliant Commanding Officers for the Army and the Air-force and their exploits of bravery in the field of battle in the defence of their country will, for ever, be remembered by history. Yet, now they are not allowed to rise above the rank of a Colonel.

Members of the Ahmadiyya Muslim Community from foreign countries are not permitted to go to Pakistan to study in the Jamia Ahmadiyya because the Government of Pakistan refuses to grant visas for this purpose, Jama'at Ahmadiyya has started Jamia Ahmadiyya Academies in Canada, Ghana, and now in the United Kingdom.

Whenever Section 295-C (known as Blasphemy Law) is applied on Christians, it attracts International publicity, but when Ahmadiyya Muslim Community is persecuted under the same law, the conscience of the world remains asleep. Unfortunately, we have to put up with these double standards of morality. The sad fact is that this law is increasingly being used against members of Ahmadiyya Muslim Community and many have been tried under this unjust and inhuman law. The courts are quite willing to pass a sentence of death on the accused on flimsiest evidence. Previous cases have been taken to Appellate Courts for revision. The present Government claims to have issued new guideline that any complaint under Section 295-C must be investigated by a senior police officer not below the rank of a Superintendent of Police. Yet many Ahmadis were recently arrested by junior police officers on the complaint of the local clergy. No reference was made to any senior officer and the magistrate readily registered the case for hearing without raising any objection.

While the Prime Minister Mian Nawaz Sharif tried to pretend to be a democrat, his Minister of Religious Affairs, Raja Zafrul Haq, insisted that these barbarous, primitive and un-Islamic laws will remain on statute of Pakistan in spite of the international pressure. The President of Pakistan, Mr. Rafiq Tarar, of that time and some ministers in the Sharif Government belonged to the ultra orthodox religious organisations, *Ahrars* and the *Committee of Tuhaffaze Khatme Nabuwwat,* two names for one Organisation, that even now is in the forefront of opposition to the Ahmadiyya Muslim Community.

Present Situation

When General Parvaiz Musharraf took over the reins of Pakistan Government, many hopes were raised for a change in the situation of Ahmadis in Pakistan. He statements and his demeanour suggested a better, moderate and tolerant Pakistan as it was at inception. But, he was cowed down by the howling and protesting Mullahs and soon showed that he was an ordinary mortal after all. Some of his early pronouncements sounded like this:

- The draughtsmen of 1973 constitution started making amendments themselves. We will set up a Constitutional Commission that will carefully look at all the amendments and will propose changes in the Constitution.
- My favourite hero has always been Kamal Attaturk and his achievements inspire me.
- The *Ulamas* and *Mashaaikh* should not interfere in the affairs of the State but should concentrate their energies to build ethical and moral standards of the new generation of Pakistan

- Strong action will be taken against those who foment sectarian and religious intolerance. There is no place in Pakistan for those who preach terrorism in the name of religion.
- We will introduce checks and balances in the *'Blasphemy Law'*. Complaints will be investigated to make sure that they are genuine before anyone is arrested and prosecuted.
- I have come face to face with death many times in my career and I am never afraid of dying.

The Administration of Gen. Parvez Musharraf, the Chief Executive, the President of Pakistan, has been in office for more than five years now. Coming into office, the Chief Executive made many promises to the people of Pakistan and to the International Community. One of the promises that the Chief Executive made was that "Religion will not be allowed to be used for political purposes and sectarian violence will not be permitted to poison the society."

The Chief Executive announced that, in future, 'No charges can be brought under the infamous Blasphemy Laws unless investigated and approved by the District Commissioner'. He made this announcement to the International Community from the platform of Human Rights Forum held in Islamabad.

Unfortunately, the inability of the Chief Executive to face religious bigots within his own Administration and withdrawal of proposed checks and balances on the blasphemy law sullied the image of Pakistan all over the world and Pakistan is, often, referred to as a 'Terrorist State'. However undeserved that sobriquet may be, it has, nevertheless, been acquired mainly by the activities of those religious fanatics who remain unrestrained and uncontrolled. According to a US report: *"In May 2000, in response to increasing pressure and threats (from the religious extremists) Musharraf abandoned the proposed reforms to the blasphemy laws"*. (Report on International Religious Freedom, 1999 – State Department's Bureau for Democracy, Human Rights and Labor). Ever since, President Musharraf has been under the thumb of the extremists and will do anything to maintain the status quo i.e. to remain in power.

The Government of Pakistan started a new campaign all over the world with slogan of *'Enlightened Moderation '*. The world knows well enough that slogans only do not solve the problems. The reality is that blasphemy laws and the anti-Ahmadi law (Sections 298(b) and 298 (c) of Ordinance XX of 1984) often target members of the Ahmadi community. According to Ahmadi sources, 89 Ahmadis were charged formally in criminal cases on a "religious basis" (including blasphemy) in 2002, compared with 70 cases in 2001 and 166 cases in 2000. In 2003 approximately 80 Ahmadis were arrested. In 2004, the situation is no better. 52 Ahmadis are facing criminal charges under religious laws. Four are facing blasphemy charges and one of them has already been convicted and given life sentence. Their only crime is that they are Ahmadis. The pressure on the police and the judiciary are very high. According to the US Report:

"Many judges reportedly have issued guilty verdicts to protect themselves and their families from retaliation by religious extremists. When blasphemy and other religious cases are brought to court, extremists often pack the courtroom and make public threats about the consequences of an acquittal. Lower level magistrates generally are more susceptible to pressure by religious extremists than the higher-level judiciary. The government provided protection to human rights lawyers defending accused blasphemers following threats and attacks on lawyers by religious extremists. Many of those accused of blasphemy face harassment and even death before reaching trial, during incarceration, or even after acquittal on clear-cut proof that the charges were false. Islamic extremists have vowed categorically to kill all accused blasphemers, regardless of judicial acquittals." (Country Reports on Human Rights Practices, 2004, released by the Bureau of Democracy, Human Rights, and Labor).

On a light hearted note, the following case cited by the US Report clearly indicates the wild influence that the religious extremists have in Pakistan:

"In April 2003, Irshad Bibi, a Muslim woman who tried to mediate an argument between a tonga (horse-drawn passenger wagon) driver and a shopkeeper in the town of Pasrur in Sialkot District, had her clothing torn by the shopkeeper. When she went to a police station to file a report against the shopkeeper, he and two accompanying maulvis (religious leaders) provoked her into an argument by insulting her. One of the maulvis then registered a police case against her for insulting his beard, which he considered to be an insult to the Prophet Mohammed (because the Prophet also had a beard sic.). Bibi was arrested in April 2003, but, fortunately, she was acquitted of blasphemy charges on July 12, 2003 after 3 months in jail." (Report on International Religious Freedom 1999).

Rabwah

The centre of Ahmadiyya community is another example of religious and sectarian persecution. Founded and developed entirely by the community members, Rabwah has a population of 50,000 - 95% being Ahmadis. There are no manufacturing, distribution or service industries in this town. The government ensures that no Ahmadis are given public offices in their own town. The post office, telephone office, railway station, police, security and the magistrate's office have no Ahmadi employees.

The College and the boys' High School constructed and established by the Ahmadiyya Muslim Community were nationalised by the Government. Although all other private educational institutions have been denationalised and returned to their rightful owners, the Ahmadiyya Institutes have NOT been returned to us. The Government of Pakistan demanded fifteen million rupees (Rs.15,000,000) which were paid by the community to regain these Institutes. Despite many reminders, the Government of Pakistan has neither returned the Institutes to the Community nor have they refunded the money that was paid to them in good faith. Ahmadi teachers are not promoted and are rarely allowed to serve in any local institute. Because the non-Ahmadi teachers do not teach the Ahmadi students seriously, many of these students are compelled to commute to Sargodha or Faisalabad daily to acquire their basic education.

For the local government, the rules are designed in such a manner to ensure that no Ahmadi gets elected to the Council, nor are Ahmadis allowed to vote to establish a majority-voting structure.

Rabwah must be the only town in the world, where 5% non-Ahmadi representatives administer the town while the 95% Ahmadis remain disenfranchised; and these elected 'representatives' make life extremely difficult when the Ahmadiyya Muslims are forced to deal with them in the town-hall. Ahmadis in Rabwah pay their local taxes as prescribed, yet do not receive the services that they should. Water is turned off in the summer season and gas when there is peak requirement. Electricity is often turned off during the summer periods. Whenever Ahmadis complain about these hardships, they are taunted by the local administration that 'You have no vote!' The complaints have been subject of ombudsman's investigations. Despite Ombudsman's reprimand, the local Council does not care. There is an old saying that 'TAXATION WITHOUT REPRESENTATION IS PURE TYRRANY'

Employment Opportunities in Rabwah - The Facts

Rabwah is a sub-Division and there are many Government Departments. Rabwah is also a predominantly Ahmadiyya Muslim town. However the breakdown of the employees in different departments shows the discrimination:

Department	Total Employees	No of Ahmadis
Judiciary	6	Nil
Police Station	47	Nil
Office DSP	6	Nil
Town Committee	80	Nil
Revenue	5	Nil
Post Office	25	Nil
Telephone & Telegraph	23	Nil
Taxation & Excise	5	Nil
Water & Power Dept	94	12
Railway	10	Nil

Rabwah city consists of 2 Union Councils with 44 members - none of them is an Ahmadi.

Religion Column in Pakistani Passport

With the so-called Islamisation of Pakistan, a number of innovations were made in the passport declaration and to emphasise the religious contents of the state, a religion column was included in the passport. Those who claimed to be Muslim had to sign a declaration that *the Founder of the Ahmadiyya movement was an impostor and a liar* such an innovation has never been used in the history of Islam to identify a Muslim With the arrival of the Machine Readable Passport (MRP), this column became redundant. However no such thing is acceptable to the extremists of Pakistan who consider themselves as guardians of Islam.

When the pressure mounted from the opportunist politicians and extremist clerics, President Musharraf

appointed a committee of what are accepted as the intelligentsia' of Pakistan. Their intellectual energies were consumed to solve this non-issue. The inclusion in the new machine readable passports, which are meant to conform to international standards, of a column that should never be in any passport in the first place, that strange information known as one's religion. A passport as those with even limited intelligence are well aware, is a document in the form of a small book that identifies a person and entitles him/her to travel unhindered, it has nothing to do with one's religious beliefs. Such is the Enlightened Moderation in Pakistan that the Cabinet finally approved the restoration of the religion column in Pakistani Passport. On March 24, 2005. Mr. Iqbal Raider, a former attorney general wrote: '*It appears that enlightened moderation is nothing more than a hollow slogan. In practice, the ruling junta is only serving the agenda of reaction and conveying the image of Pakistan as a country of bigots, ruled by the bigots and for the bigots.*' In short, nothing will be achieved as long as the establishment within and the international community without, continues to tolerate the blatant discrimination and persecution of Ahmadiyya Muslims in Pakistan.

The Farce of Joint Electorate

Ahmadi Muslims in Pakistan are still disenfranchised with total disregard to Human Rights. The Government and the Election Commission introduced such conditions that the Ahmadiyya Community in Pakistan has no freedom to vote on a Joint Electorate system.

When the Government reintroduced the Joint Electorate in 2002, the Islamist Clerics did not like the decision whereby members of religious minorities would be, in principle, at par with those of the majority as citizens of the State - and this preposition is not acceptable to these obscurantist and extremist clerics. After all, they are the champions of suppression of religious freedom.

Representative of *Nifaze Shariat Group* (their leader Sufi Mohammad led thousand into Afganistan to support Taliban), demanded that the Joint Electorate should be cancelled and 'Qadianis' should be declared infidels. President Musharraf readily offered his opinion that' *Those who did not believe in the end of Prophethood'* were non-Muslims. His Minister for Religious Affairs immediately declared that the constitutional provision to treat Ahmadis as no-Muslim will be maintained. The Government complied and decided the very next day 'to revise the application form for enlistment of voters so as to include the oath and declaration of being a Muslim'. The President, true to his promise to the Clerics (at least the General always keeps his promise with the clerics), issued the following order on the 12 June 2002, titled **General Election (Amendment) Order 2002.**

"Notwithstanding anything contained in the Electoral Rolls 1974, the Electoral Rolls Rules 1974, or any other Law for time being in force, including the forms prescribed for preparation of Electoral Rolls on joint electorate basis in pursuance of the Conduct of General Elections Order 2002, the status of Qadiani Group or Lahori Group (who call themselves Ahmadis or by any other name) or a person who does not believe in the absolute and unqualified finality of the Prophethood of Mohammad (Peace be upon him) the last of the Prophets, or claimed or claims to be a prophet in any sense of the word or of any description whatsoever after Mohammad (Peace be upon him) or recognises such a claimant as a prophet or religious reformer, shall remain the same as provided in the 1973 Constitution.

The government even added an amendment that:

"If a person has got himself enrolled as voter and objector filed before the revising authority and notified under the Electoral Rolls Act 1974 within ten days from the issuance of the Conduct of general Election (second amendment) 2002, then such a person is not a Muslim and revising authority shall issue notice to him to appear before it within 15 days and require him to sign a declaration regarding the belief about the absolute and unqualified finality of the prophethood of Mohammad (Peace be on him) in Form IV as prescribed under the Electoral Rules 1974. According to amendment, in case he refuses to sign this declaration, he shall be deemed to be non-Muslim and his name shall be deleted from the Joint Electoral Rolls and added to a supplementary list of names in the same electoral area as non-Muslim."

Having got their way to have the column of religion restored in election papers, the mullahs have been demanding that religion should now be entered in the national identity cards and the school syllabus should include the 'End of Prophethood' as compulsory teaching. The mullahs carry an open list of demands against the Ahmadis. So far, President Musharraf has conceded to all their demands. It is not known to what length the present government will go to please these dark forces of intolerance.

The Ahmadiyya Community is disappointed that only Ahmadis have been subjected to this treatment while

other non-Muslims remain on the common list. As a result, the community cannot take part in any elections. It is a blatant move on the part of the Government of Pakistan - a Government that claims to practice 'Enlightened Moderation', to put the Ahmadiyya Muslim Community on a separate list when there is a single electoral list for Muslims, Christians, Hindus, Parsis, etc.

Murders of Ahmadis During the Rule of the Present Government

The Ahmadiyya Muslim Community has suffered at the hands of all the Governments in Pakistan, in as much that the persecution is institutionalised and tolerated by the Governments. The Law enforcement agencies and the judiciary have been compliant and obliging to the religious extremists. They have stood aside while the Ahmadi houses have been burnt, their properties looted and even while they were murdered. Occasionally when the Ahmadis have protested, the police have taken action only to arrest the members of the Ahmadiyya Community for *'Creating disorder'*. The following example will vividly illustrate the point:

- Eight Ahmadis were murdered in October 2000 in Ghatialian in Dist Sialkot by gunmen while the Ahmadis were worshipping in the mosque. Five who witnessed the gruesome attack and reported to the police and 21 other Ahmadis were arrested instead of the real culprits. Many of these Ahmadis are still serving life sentences for trumped up charges. None of the gunmen were ever arrested or brought to justice.

Gruesome as that episode was, the new barbarity that took place on the 10th November 2000 in Takht Hazara, District Sargodha Pakistan, surpasses all bounds of decency and civilised behaviour. The brief facts are as follow:

- A local anti-Ahmadiyya cleric by the name of Ather Shah provoked a violent and excited mob, armed with axes, sticks and firearms to attack the Ahmadiyya mosque in Takht Hazara, Sargodha. They broke open the doors, demolished the outer wall and rushed in and attacked the Ahmadis who were taking shelter there. Four Ahmadis were murdered on the spot including the President of the local Ahmadiyya Community. The fifth, a fourteen-year-old boy, died later in hospital. The attack was so frenetic and violent that the attackers disfigured the dead bodies by repeated use of their axes and cut off the torsos. It was difficult to recognise them when their bodies were handed over to the next of kin. Once again, no arrests-were made and no justice was provided to the Ahmadi Muslims.

The most recent (October 2005) atrocity was committed in Mong, a suburb of Mundi Bahauddin about 95 miles south of Islamabad in the Punjab. Three men riding on a motorcycle suddenly came into the village [of Mong] on Friday morning. Two of them went inside the Ahmadiyya Mosque and started firing at the Ahmadi worshippers who were performing their morning prayer to start their fast. About 150 Ahmadiyya Muslims live in Mong. As a result, 8 worshippers died and 20 were injured seriously. This was a wanton act of religious terrorism committed by the so called Muslims in the month of Ramadan - a sacred month in which no killing was done even by the pagans of pre-Islam period. It is a shame that the morality in Pakistan has sunk so low that life has no value even in the *sacred month.*

The so-called *Ulama* and *Mashaikh* of Pakistan have remained silent and have failed to condemn this atrocity. Up to the time of writing this article, no one has been arrested.

The following summary that was prepared last year (2004) shows the *'Enlightened Moderation'* being practiced by the present government.

- 140 cases under PPC 295 C have been registered (penalty death/life) and 550 under 295A and B (penalty life/l0 years.).
- All inhabitants of Rabwah (50,000) have been charged under PPC 298B and C and under other penal codes. Total number so far is 52,100 altogether
- 295 B&C, and 298 A&B are specific anti-Ahmadiyya clauses in Pakistan that are used against ONLY Ahmadi Muslims
- It is very often the case that the complaints against Ahrnadi Muslims are never investigated. Although we are told that under blasphemy law (295C) the complaints must be investigated by a police officer of a rank of no less than Superintendent of Police, the usual practice is that the station in-charge (SHO) of lower rank registers a blasphemy case and the magistrate accepts his FIR.

- So far no criminals have been brought to justice against the complaints of Ahmadiyya Muslims. Very often, if anyone is arrested (under International pressure) is released for 'lack of evidence' or other excuses.
- Blasphemy laws and the anti-Ahmadi law (Sections 298(b) and 298 (c) of Ordinance XX of 1984) often target members of the Ahmadi community. According to Ahmadi sources. In 2002, 89 Ahmadis were charged formally in criminal cases on a "religious basis" (including blasphemy), 70 cases in 2001 and 166 cases in 2000. In 2003 approximately 80 Ahmadis were arrested. In 2004, the situation is no better. 52 Ahmadis are facing criminal charges under religious laws. Four are facing blasphemy charges. One of them has already been convicted and given life sentence. Their only crime is that they are Ahmadis.

The persecution of Ahmadiyya Muslims in Pakistan is all embracing and the story is unending. I have only been able to give a glimpse of this unique religious hatred and terrorism of the modem age. If we can learn a lesson from history, it is that the persecutors and their patron pass away into oblivion and the persecuted have always survived and thrived. We can take heart from past history. Also the history that is being written in Pakistan today is irrelevant because, ultimately, the history will correctly write itself.

The present Administration had promised a great deal but, so far, has delivered nothing. As soon as the clerics make noise, the Government starts making appeasing sounds. Tinkering with the Blasphemy Law or other anti-Ahmadiyya legislation is not enough. These laws are arbitrary, unjust and unique and against all civilised codes of Human Rights. No civilised country would think of having such laws on its Statute Book. These Laws must be abolished and abolished very soon because the very survival of Pakistan depends on establishment of true democracy and not on theocracy.

Ahmadiyya Muslim Community throughout the world is respected as a law-abiding peaceful community. In the 21st century, Ahmadis are being victimised in the name of religion and the persecutors are smearing the image of Pakistan and image of Islam at International level for these violations of Human Rights. The medieval practices of religious persecution have no place in the modern civilised societies. It has been only few times in the past that special laws to victimise the minorities were legislated. The purpose was to eliminate those minorities. All those efforts failed. Nevertheless, they remain the most repugnant chapters in the history of human civilisation. Surely, no one wants the repetition of those abhorrent practices any more.

The evidence that the Ordnance XX, and what flows from this, is in contravention of Human Rights Charter, can be seen from the following publications.

- Resolution No 1985/21 by the UN Sub-Committee on Prevention of Discrimination and Protection of Minorities.
- House Concurrent resolution No 370 in the 99th Congress, Second Session, United States of America.
- Statement of Australia in the Commission of Human Rights as reported in the UN Document E/CN.4/1986/SR/44
- Statement of Ireland in Commission of Human Rights referred in the UN Document E/CN.4/1986.46
- The International Commission of Jurists.
- US Department of State, 1995 Human Rights Report on Pakistan.
- 'Pakistan: Persecution of Ahmadis' by Jeremy Hornsby. Parliamentary Human Rights Group, Feb. 1997, House of Lords,United Kingdom.
- US Department of State. The Report on International Religious Freedom 1999; State Department's Bureau for Democracy, Human Rights and Labour.
- US Department of State, Country Reports on Human Rights Practices - 2004. Released by the Bureau of Democracy, Human Rights, and Labor, February 28, 2005

Khilafat-e-Ahmadiyya And Invitation To Allah In Europe

(by Mahmood Ahmed Malik)

The European continent, consisting of many countries and islands, is extremely vibrant economically and progressive in the educational and scientific fields and on the whole a very progressive continent. But, unfortunately, in spite of all this advancement and dominance, man, instead of having a better understanding of his Creator, appears to have drifted away from Him and from spirituality and morality. In fact, in the name of all this progress, only the seeds of atheism have been sown instead, whereas, on the contrary, this advancement should have proclaimed the oneness and unity of God even more so! Therefore, it is very difficult to bring back such a society, which is already steeped in atheism, towards God.

As the responsibility of bringing back mankind towards God has been placed squarely on the spiritual son of Hadhrat Muhammad Mustapha (peace and blessings of Allah be upon him), the Promised Messiah (as), Hadhrat Mirza Ghulam Ahmad, therefore his followers are also deeply engaged in discharging their humble obligations in this respect. They know that, in spite of their weaknesses and shortcomings, and as long as in the sight of God these efforts are accepted in the heavens, then their humble actions, which could not even be contemplated before, begin to bear fruits on earth as well.

During the time of the Promised Messiah (as) humble efforts made regarding the propagation of Islam in Europe. After his demise, under divine guidance and when the movement had been blessed with the institution of Khilafat, under the instructions of the Promised Messiah (as) and keeping in view his heartfelt desire, the khalifas too began the process of calling mankind towards God in various parts of the world including Europe. In this article, an account is given of the endeavours initiated and made to call people towards God in the west during the period of the second khilafat.

It is thus very important to repeat and reiterate the significance of this period of history in order to train our younger generation. It is a fact that these historical details show such constant determination and endeavour of our Khalifas that their efforts and sacrifices reflect their spirituality and decision making process in their manifestation. In spite of their lack of interest in worldly matters, their complete trust in God is unshaken and their acceptance of prayers is most visible, just like daylight is! No doubt, among the many blessings of khilafat this is one of the blessings which can be visible to every seeker of truth in every part of the world. Similarly those callers to God deserve our sincere prayers who were fortunate and who abided by the instructions of the khalifas. They left their homes and traveled to the West merely to proclaim the unity of God, making immense sacrifices in the process.

The Period of The First Khalifa

The United Kingdom was the very first European country where Ahmadiyyat was established. The Mission was initially established by Khwaja Kamal-u-Deen on 24 September 1912 as a result of him having to attend a certain court case! Under the instructions of the first Khalifa, he inaugurated the Mosque in Woking, which was originally built by Begum Sahiba Bhopal in 1886, under the condition that "Ahmadiyyat would not be mentioned at all during his preaching efforts". Hence, on 4th November 1913, the Woking Mission was officially established. ("Mujadid Azam", Vol 3, p.328). Hadhrat Chaudhry Fateh Muhammad Saheb Sayal was the first official regular Missionary who was sent by the first Khalifa from Qadian on 25th July 1913. He arrived in Woking on 11th August 1913 and under Hazoor's guidance started his regular missionary work with great zeal and enthusiasm.

Many Ahmadis that had already migrated to Europe and who were naturally inclined to preach, in a way turned into missionaries as such and they always followed the guidance and instructions given by the Khalifa of the time, thereby advancing in their efforts. One of these blessed Ahmadis was Hadhrat Chaudhry Muhammad Zafrulla Khan Sahib. Before he departed for his first overseas trip, he met the First Khalifa, who among other admonitions, remarked that "London's beauty and charm appears to have surpassed that of Egypt's. You should make a habit of reciting Sura Yusuf (Chapter 12) every morning. This will benefit you immensely". Hazoor further said, "In any modern city, not everybody is malicious...you are bound to find some pious and honourable people as well. So keep company with such persons; this will be greatly beneficial to you". Even today, these admonitions are just as relevant for the Ahmadis of Europe.

The Period of Hadhrat Musleh Maood

UNITED KINGDOM

When the Woking Mission was placed under the charge of Khwaja Kamal-u-Deen Saheb soon after the election of the Second Khalifa, Hadhrat Chaudhry Fateh Muhammad Saheb Sayal established the first mission in 1914 in London. A journalist by the name of Mr

Korio became the first Ahmadi as a result of his preaching efforts. On 9th June 1920, Hadhrat Musleh Maood (ra) launched the scheme to collect funds for the construction of the first Mosque in Europe, to be built in London (The "Fazl Mosque"). As a result, the community immediately rallied behind Hazoor's wishes and managed to collect 78,500 Rupees, which was then presented to Hazoor. Hence a plot of land was acquired.

In December 1921, Hazoor published a book entitled "Thofa Shezada Wales" ("Present for Prince of Wales"). This book was presented to Edward VIII on 27 February 1922 by a delegation of Ahmadis in Lahore.

First European Tour

In 1924, Hadhrat Musleh Maood (ra) accepted an invitation to attend the "Wembley Conference". This was his first overseas trip outside of India. Before he departed for this trip, he narrated a series of dreams thus: *"I am standing by the banks of the sea just like a person who has just landed there.....my dress is of a military nature and I feel as if I am a General....this is when I realize that war is raging on in this part of the world and I become victorious. Immediately after this I hear a voice...."William the Conqueror"* ("Al-Fazl, 24/6/1924).

Hazoor left Qadian on 12 July 1924 for his first trip to Europe with a delegation of 13 followers, arriving in London on 22 August 1924. His stay was in "Chesham Palace". ("Al-Fazl" 22/9/1924). On 9th September 1924, Hazoor delivered his first English lecture to the "West and East Union". Hazoor published his famous speech for the Wembley Conference entitled "Ahmadiyyat or the true Islam" which was delivered by Hadhrat Chaudhry Muhammad Zafrulla Khan Sahib on 23 September1924. The President of the Conference, Sir Thord Merlin observed: "Hazoor's lecture was the most outstanding of all". (Al-Fazl 23/10/24).

Towards the end of September 1924, Hazoor directed that the "Review of Religions" be published from London. ("Al-Fazl 28/10/24). On 19th October 1924, Hazoor laid the foundation stone of the "London Mosque", where many representatives from various countries also attended this ceremony. ("Al-Fazl" 24/10/24). At this point Hazoor delivered an inspiring message which was later carved on a stone and placed on the door of the Mosque. He said: "In order to win the pleasure of God and so that His Name may spread in the UK and that the people of the UK may seek His blessings, which we have already received, ... today the 19th October 1924 (20 "Rabae Al Awal" 1343), I hereby lay this foundation stone and beseech God that He may bless and accept the humble efforts of all the Ahmadi men and women and that He may bless this Mosque with His worshippers. May He always make this Mosque a source of radiating righteousness, justice, love and brotherhood. May this Mosque be the means to transmit the spiritual rays of Hadhrat Muhammad Mustapha, Khatam un Nabiyeen (pboh) and that of the Promised Messiah (as), his deputy prophet, not only in this country but in all other countries as well. O God, may it be so".

The construction of the Mosque started in 1925 and on 13 October 1926 it was officially inaugurated by Sheikh Abdul Qadir Saheb, Barrister at Law. The first Adhan (call to prayer) was given by Hadhrat Malik Ghulam Farid Sb. and the honour of the first regular caller to Adhan ("Muazen") west to Mr Bilal Danyal. ("Al-Fazl" 28/4/1939).

The London Mosque virtually became the centre of attraction for many Muslims around the globe. Hence on 23 March 1933 the Founder of Pakistan, Muhammad Ali Jinnah, also visited the Mosque and made an inspiring speech. Similarly, Prince Faisal visited on 12 July 1935 and later on paid a second visit in February 1939 to attend the community's gathering ("Jalsa"), where many other prominent Muslim politicians also participated.

On his departure from London on 25 October 1924, Hazoor said: "In my view the victory of United Kingdom has already been ordained in the heavens and it will manifest itself on the Earth at the right time". ("Al-Fazl" 4/10/1924). On 24 November 1924 Hazoor returned to Qadian after a most successful tour of Europe.

Inauguration of "Tehrik-e-Jadid"

On 23 November 1934 Hazoor announced the formation of this grand scheme. This was that extraordinary revealed scheme which, as a result of the prevalent atrocities and injustices against the Movement, showered its blessings and within no time its effects began to be noticed in other parts of the world also. In January 1935 Hazoor announced the formation of the permanent office of this scheme and Maulana Abdur Rehman Anwar became its first in-charge. In February 1935, the Ahmadis in the Middle East were the first to join the scheme and the members in Palestine pledged 400 Shillings towards it. On 6 May 1935, under this scheme, a delegation of three Missionaries left Qadian for foreign countries. In February 1945 Hazoor decided to bring all the missions outside of India under the umbrella of "Tehrik-e-Jadid" and on 18 October 1946 it was formally registered under the full name of "Tehrik-e-Jadid Anjuman Ahmadiyya". On 17May 1947, "Majlis Tehrik-e-Jadid" was formed and on 19 February 1948 it was registered in Pakistan also, with Hadhrat Mirza Nasir Ahmad being its first Director. ("History of Ahmadiyyat", Vol 8).

"AL-ISLAM"

In 1935, Hadhrat Hafiz Mirza Nasir Ahmad, who was undertaking his scholarly studies at the time in England, started a magazine entitled "Al-Islam". (Monthly "Khalid" Rabwah, Nov.1986).

Scotland

In February 1949, the Mission in Glasgow (Scotland) was established by Mr Bashir Ahmad Orchard. In June 1950, he inaugurated the monthly magazine: "The Muslim Herald". (History of Ahmadiyyat, Vol 13, p.40).

First English Missionary

Mr Bashir Ahmad Orchard had accepted Ahmadiyyat in 1945 when he was a mere cadet in the British Army during World War II in Burma. He had the honour of becoming the first European Missionary having dedicated his life to the cause of Islam in 1946 and remained very steadfast throughout his life. Apart from the UK he also served in South America for a long time in the sixties. He remained editor in chief of the monthly "Review of Religions" for nine years. He also authored many books. Once Hadhrat Musleh Maood (ra) addressed him thus:

"That time will dawn when the Unity of God will have been established in the world and Ahmadiyyat would be firmly established in all the corners of the world. At that time people of your country will scan the books of history and try to ascertain whether any Englishman had ever accepted Ahmadiyyat in its early stages .... they will then realize that there was indeed a certain Bashir Ahmad Orchard who had indeed accepted Ahmadiyyat in its infancy and who made extraordinary sacrifices....their hearts will then be filled with joy and happiness and their bosoms will be satisfied and will wonder with great enthusiasm and exclaim...."The English nation has at last been honoured by his example and has indeed discharged its obligations and rights.....".

Hazoor further said: *"No doubt, now you may be insignificant and unknown, but a time will soon come when nations will be proud to remember you and will feel honoured to proclaim your achievements. Those who come after you will all try to imitate you and will follow every word that you uttered".*

Second European Tour

In 1955, Hazoor undertook his second visit to London, this time mainly for medical treatment. Under his instructions, a world wide Missionary Conference was held from 22nd to 24th July 1955. (Monthly "Khalid", Feb 1983). In spite of his illness, Hazoor gave his full attention and guidance to the various participants. He returned to Rabwah on 25 September 1955.

"Muslim Herald" From London

In 1965 the monthly publication of the English magazine "Muslim Herald" was started. (Monthly "Khalid"..Nov 1986).

During the blessed half a century of Hazoor's khilafat, the whole world in general, and Europe in particular, witnessed great upheavals in spirituality and awareness of the existence of God. Hazoor sent many Missionaries to the European countries through whom Ahmadiyyat began to take roots, but unfortunately some missions had to be closed temporarily due to local antagonism from the clergy and religious organisations, economic crisis and unfavourable policies of the politicians. But still some missions became very successful and the efforts of the Missionaries bore such results and God blessed them so much that they became established very firmly. A brief discourse of the early days of preaching in some of the European countries is given below:

RUSSIA

In 1921 Hadhrat Musleh Maood (r t) sent Hadhrat Maulana Muhammad Amin to Bukhara. After some time he came back, but in July 1924 he, along with Hadhrat Maulana Zahoor Husain Sb. was sent to Russia again. As soon as he had entered Russia, the latter was arrested, but his compatriot, Maulana Muhammad Amin Sb. managed to arrive in Bukhara. He came back with Haji Murdan Khan Bukhari. Hadhrat Maulana Zahoor Husain was released in October when he returned to India. In 1925, Hadhrat Maulana Amin Sb. went to Russia for the third time but was soon arrested and after his release in 1927, went back to Qadian. ("Al-Fazl" 28/12/39).

GERMANY

Ahmadiyyat was first established in Berlin on 18 December 1923 by Hadhrat Malik Ghulam Fareed Sb. but due to some unfavourable conditions, had to be closed in May 1924. However, in 1923 the Community had already contributed 100,000 Rupees towards the construction of a Mosque. (History of Ahmadiyyat...Vol 5 p 386). A permanent Mission was established on 20 January 1949 in Hamburg by Ch Abdul Latif Saheb. Hadhrat Musleh Maood (ra) also stayed at the mission for four days in June 1955. It was here that the infamous opponent "Kamaur" accepted Islam at the hands of Hazoor on 26 June 1955. Hazoor remamed him "Zubair". (History of Ahmadiyyat Vol 5 p386 and Vol 13, p 146).

On 22 February 1957 the foundation stone of "Fazl-e-Umar" Mosque was laid in Hamburg. Its opening ceremony was conducted by Hadhrat Ch Muhammad Zafrulla Khan on 22 June 1957. In 1964 the premises were extended. Chaudhry Sahib also performed the inauguration of "Masjid Noor" in Frankfurt in Sept 1958. (Monthly "Khalid" Feb 1983). In November 1953 the German translation of the Holy Qur'an was published, the second edition being published in 1959.

SPAIN

On 10 March 1936, Malik Muhammad Ashraf Saheb Gujrati arrived in Madrid to establish a mission in Spain. When he was in Italy in January 1937, upon the directions of Hadhrat Musleh Maood (ra), this mission had to be closed. ("Al-Fazl",2812/39). The first Ahmadi in Spain was Kont Ghulam Ahmed. However, a regular Mission was established on 10 June 1946 by Karim Elahi Zafar Sahib together with Muhammad Isaac Saqi Sahib in Madrid. ("Al-Fazl" 17/6/46). In October 1947, due to the austere financial conditions of the Jama'at, this mission too had to be closed and Saqi Sahib was recalled, but Karim Elahi Zafar Sahib, with Hazoor's permission, bore all the expenses and carried on the Mission running single handed! In 1948 he translated Hazoor's book, "The Economic system in Islam" into Spanish at his own expense. Thereafter he also translated the Promised Messiah's (as) book "The Philosophy of the teachings of Islam" into Spanish, again at his own expense. Later on he went through many hardships and also had to endure a few nights in jail. In the end, all his efforts bore fruits and in May 1970, when the third Khalifa, Hadhrat Mirza Nasir Ahmad (ra) stayed for a week in Spain, the Government of the time allowed the Mission to be registered. (History of Ahmadiyyat, Vol 12, p 67).

On 9 March 1979 the second Mission in Spain was established in Qurtaba, Petrobad where a plot of land of about 6 acres was acquired. On 9 October 1980, the Third Khalifa laid the foundation stone for a Mosque, which was to be constructed after a lapse of 700 years in Spain. This Mosque was opened by the Fourth Khalifa on 10 September 1982.

ITALY

In 1937 the Mission was established by Malik Muhammad Sharif Saheb and on 14 April 1946 the mission was extended by the arrival of Maulana Ibrahim Khalil Saheb and Maulana Muhammad Usman Saheb, but unfortunately the government imposed some severe restrictions on 21 November 1947. The Mission therefore had to be closed. (History of Ahmadiyyat, Vol 12, p73). Incidentally, Malik Saheb, in spite of unfavourable conditions, carried on the Mission until 1955. (History of Ahmadiyyat, Vol 8,p 301).

ALBANIA

On 19 April 1936, Hadhrat Maulana Muhammed Deed Fazal left Qadian for Albania and arrived after two months. After having served only eight months, the government ordered his expulsion and hence the Mission had to be closed. Upon the instructions of Hadhrat Musleh Maood (rt) he went to Yugoslavia. (History of Ahmadiyyat, Vol 8 p 309).

EUROPE'S FIRST MARTYRED AHMADI

In 1946, a prominent Yugoslavian MP who represented the Muslims of Yugoslavia, was, along with his family, murdered purely because he did not support the communist system of government. He was Europe's first martyr and regarding his awful demise, Hadhrat Musleh Maood (ra) remarked: *"His blood will not go in vain...each drop will draw God's Help and Succour. His blood will mingle with the pasture which will produce that grain that will in turn be a source of producing new and fresh blood that will run in peoples' veins and prove to be a source of inspiration for new sacrifices and people will be drawn towards martyrdom. This situation is just like that of a state of war in Europe. True believers will accept this challenge and they will try to excel one another in the cause of martyrdom".*

YUGOSLAVIA

When Hadhrat Maulana Muhammad Deen Sahib was expelled from Albania due to his preaching activities, Hadhrat Musleh Maood (ra) instructed him to go to Belgrade in December 1936. Initially he faced many difficulties but gradually things began to improve. ("Al-Fazl" 28/12/39). During his tenure there, more than thirty people accepted Ahmadiyyat, but in 1940 this mission had to be closed.

HUNGARY

On 16 January 1936 Ch Haji Ahmad Khan Sahib Ayaz left Qadian and arrived in Budapest on 21 February 1936 and established the first Mission under the auspices of "Tehrik-e-Jadid". The first Ahmadi doctor in Hungary was Lo Louis who accepted Ahmadiyyat on 10 April 1936. His Islamic name was Muhammad Zafar. In the first year of establishment 35 people accepted Ahmadiyyat. ("Al-Fazl" 31/5/36 and 29/12/39).

On 21 October 1936, upon the instructions of Hadhrat Musleh Maood (ra), Maulana Ibrahim Sahib was sent to Hungary and Ayaz Sahib was posted to Poland. Maulana Ibrahim Sahib had the honour of publishing many books in Hungarian. On 22 November 1938 the Mission was closed and he returned to Qadian. (History of Ahmadiyyat Vol:8 p 293).

CZECHOSLOVAKIA

Here the Mission was started in January 1938 by Haji Ahmad Khan Sabhi but unfortunately he was forced to leave the country on 26 July as his visa was not extended by the government. ("Al-Fazl" 29/7/38).

SWITZERLAND

The Mission in Zurich was established on 13 October 1946 by three Missionaries: Ch Abdul Latif, Sheikh Nasir Ahmad and Ghulam Ahmed Bashir (History of Ahmadiyyat,Vol 11). The first woman to accept Islam was Mehmooda. In October 1949 a magazine was launched called "Al-Islam". In 1954 the Mission had the honour of publishing the Holy Qur'an in German. In 1955, under the auspices of "Tehrik-e-Jadid" scheme, the Zurich Mission was established permanently. Hadhrat Musleh Maod (ra) also visited the country from 9th May to 10th June 1955 to seek medical treatment. (History of Ahmadiyyat, Vol 12).

In 1959 a plot of land was acquired for the construction of "Masjid Mahmood", whose foundation stone was laid on 25 August 1962 by Hadhrat Saida Amatul Hafeez Sahiba. The opening ceremony was conducted by the Third Khalifa in 1970. ("Khalid", Feb 1983).

FRANCE

The Mission was first established by Malik Ataur Rehman Sahib and Chaudhry Ataullah Sahib on 17 May 1946. ("Al-Fazl" 27/6/1946). On 13 November 1948 the first public gathering (Jalsa) of the community took place and in 23 May1949 the first French woman accepted Ahmadiyyat. Hadhrat Musleh Maood (ra) renamed her "Aisha". On 11 November 1951, due to some financial constraints, the Mission had to be closed. (History of Ahmadiyyat, Vol 12, p 24). It is worth noting that it was during the time of the Fourth Khalifa that the Mission was re-established in Paris on 13 October 1985.

MALTA

On 27 July 1955, a certain engineer, after having accepted Ahmadiyyat at the hands of Hadhrat Musleh Maood (ra), laid the foundations of Ahmadiyyat.

HOLLAND

Hafiz Qudratullah Sahib arrived in The Hague on 2 July 1947 and on 7 July 1950 a plot of land was purchased for the construction of a Mosque, whose foundation stone was laid on 20 May 1955 by Hadhrat Ch Zafrulla Khan Sahib (ra). On instructions from Hadhrat Musleh Maood (ra) the opening ceremony was also performed by Chaudhry Sahib on 9 December 1955. This was the second Mosque in Europe, the first one being in London. (History of Ahmadiyyat, Vols: 11 & 12).

In 1952, the Holland Mission had the honour of translating the Holy Qur'an into Dutch. In 1959 a magazine entitled "Al-Islam" was also started. Hadhrat Musleh Maood (ra) visited Holland from 18th to 25th June 1955.

Dr. Atalu Kaosi, a proficient linguist of eight languages and who was a general manager of General Insurance Company, accepted Ahmadiyyat in 1969. He was thus renamed "Abdul Hadi Kaosi". He had the honour of translating the Holy Qur'an into Esperanto, a common vernacular of Europe. Holland Mission published this translation in 1969 which was declared the best of all for that year! (Monthly "Khalid", Nov 1986).

BELGIUM

In 1920,Hadhrat Maulana Abdul Raheem Dard Sahib toured Belgium and Holland. On 26 November 1948 Malik Ata ur Rehman Sahib left France for Belgium and established a Mission there.

AUSTRIA

Sheikh Nasir Ahmad, who was in-charge of the Switzerland Mission, toured this country in 1960 during which he delivered many lectures and distributed many pamphlets. He also met the President of the country. But a permanent mission could not be maintained. (History of Ahmadiyyat,Vol 12,p 120).

SCANDINAVIA

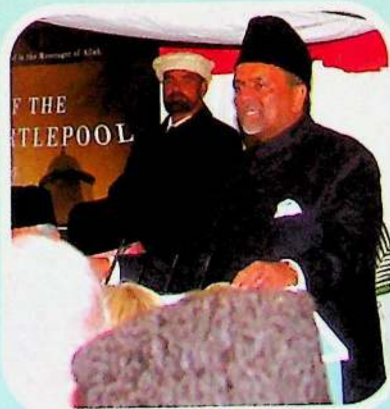
Here the first Mission was established in the capital of Denmark, Copenhagen in 1956 by Saeed Kamal Yusuf Sahib. (History of Ahmadiyyat,Vol 8). The Danish translation of the Holy Qur'an was accomplished in 1961.

In Sweden, regular efforts in the field of Tabligh had already been made during the time of the Second Khalifa and a mission had also been established here. Similarly in Norway a regular mission had also been established.

These are just a few lines from the history of Ahmadiyyat. Each one of these can be converted into a full article in itself. The present period that we are passing through will one day become a matter of history and future generations will look back on our humble efforts. Therefore we should, through prayers, try to discharge our responsibilities to the best of our abilities. Ameen.

افتتاحی تقریب مسجد ناصر ہارٹلے پول 11 نومبر 2005ء























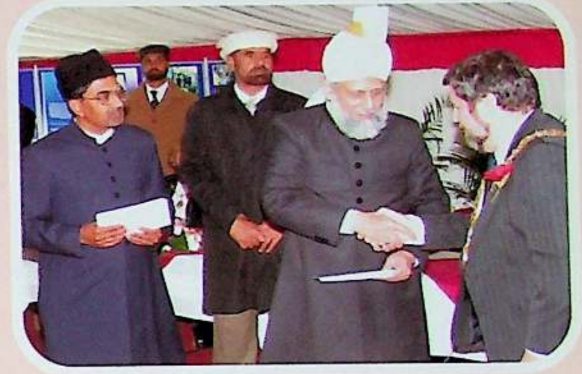


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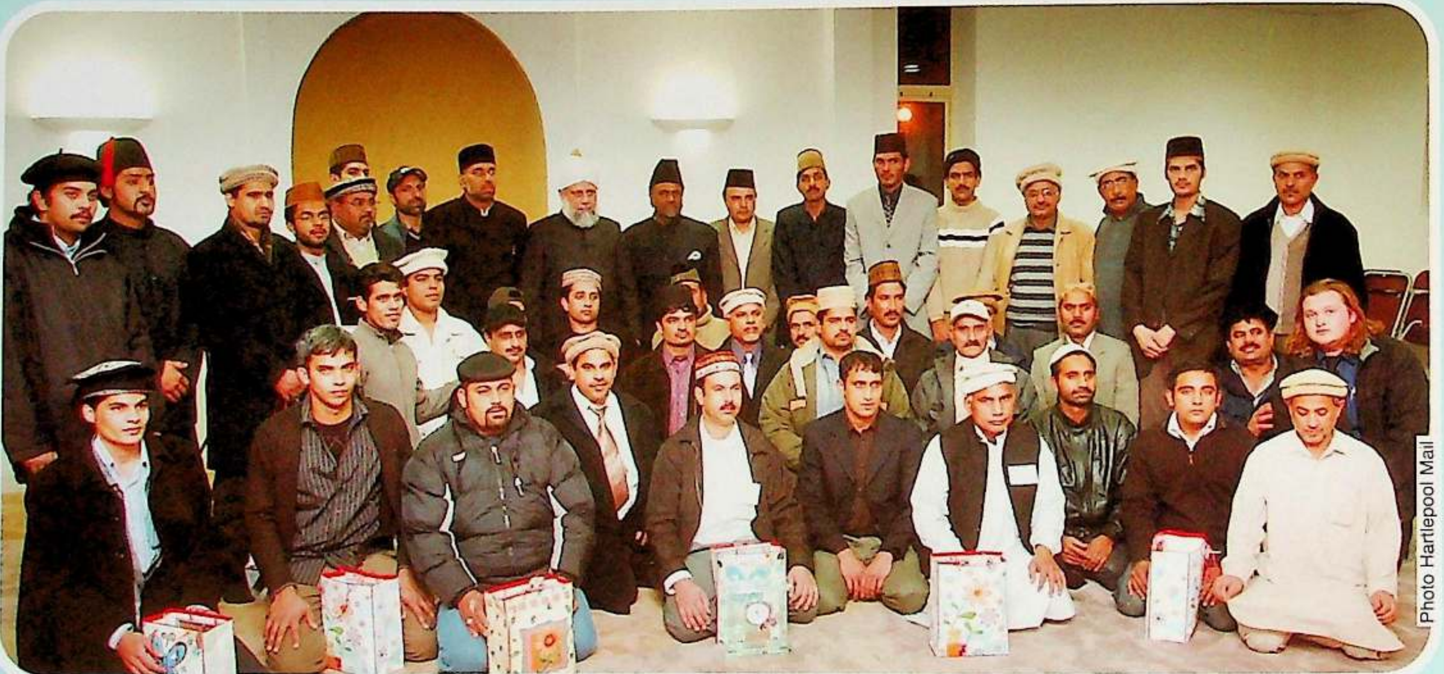


Photo Hartlepool Mail

